ENGRAVED FOR THE EVANGELICAL MUSEUM.

The Right Honourable

SELINA

Countess Dowager of Huntingdon.

London Published Nov.1.1791. by H.Symonds N.o 20 Paternoster Row, & W.& J.Stratford N.o 112 Holborn.

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THE

Evangelical Museum

OR

Christians Pocket Book,

for the Year 1792.

CONTAINING

The Life of the late

SELINA COUNTESS of HUNTINGDON.

An Original Poem on her Death.

A List of the different Places of Worship.

Ruled Pages for Memorandums &c.

and

STRIKING FACTS AND CHARACTERS,

By the **REV^D JOHN RYLAND, A.M.**

London.

Printed for H.D. Symonds, N° 20 Paternoster Row,

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ST *of the different* CHAPELS, MEETING-HOUSES, *and* CHURCHES, *in the* City of London and its Environs, *where the Goſpel is preached; together with the Names of the Miniſters, and the Times of Worſhip.*

, is inſerted for *morning*, *a.* for *afternoon*, and *e.* for *evening*.

	Sunday	W.	Da.	MINISTERS.
DELPHI-Chapel, Strand	*m. a. e.*		*tu.*	Various
Aldermary Church	*a.*			Wilkinſon
dermanbury, Poſtern-Meet.	*m. a.*			Dowen
e-ſtr. Meeting, Whitechapel	*m. a.*			Towle
illery-ſtr. Meet. Biſhopſg-ſt.	*m. a. e.*			Humphreys
ter's-court Meet. Holborn	*m. a. e.*		*fr.*	Ruſſel
bican Meeting	*m. a. e.*		*th.*	Towers
tinck-Chapel, Paddington	*m. e.*			Woode& Swaine
ck's-Fields Meeting	*m. a. e.*			Brown
w-Church, Cheapſide	*a.*			Abdy
w-Lane Meeting	*m. a. e.*			Germain
y-ſtr. Meet. St. Mary-Axe	*m. a.*			Beck
mberwell-Church	*m.*			Bentley
nomile-ſtreet Meeting	*m. a.*			Reynolds
ter-Lane Meet. Tooley-ſtr.	*m. a. e.*		*tu.*	Rippon
lſea Church	*m. a.*		*tu.*	Cad. & Middlet.
y-ſtreet Meeting	*m. a.*			Winter
pel-ſtreet Chapel, Soho	*m. a. e.*		*fr.*	James
iſt-Church, Spitalfields	*e.*			Foſter
rch-ſt. Mt. Mile-e. N. Twn.	*m. a. e.*		*th.*	Cottingham
mberland-Chapel, Shoreditch	*m. a. e.*		*tu. fr.*	Brown
y Chapel, Grub-ſtreet	*m. a. e.*		*th.*	Canon
pplegate Meeting	*m. a.*			Burnſide
pplegate Meeting	*m. a.*			J. Reynolds
ſpin-ſt. Meet. Spitalfields	*m. a.*			Love
wn-co. Meet. Cov. Garden	*m. a. e.*			Stevens
n-ſtr. Meeting, Borough	*m. a.*			Button
vonſhire-ſquare Meeting	*m. a. e.*		*w.*	Thomas
dley-court Chapel, Broad Street, St. Giles	*m. a. e.*			Biſhop

	Sunday	W.	Da.	Ministers.
Eagle-Street Meeting	*m. a. e.*	*w.*		Smith
Eagle-ſtreet Chapel, Spitalfields	*m. a.*	*m.*	*w.*	Various
Eaſt-ſtr. Meeting, Walworth	*m. a.*		*th.*	Swain
Ebenezer Cha. Linc. Inn-fields	*m.*	*e.*	*w.*	G. Williams
Elim Cha. Fetter-Lane	*m, a. e.*		*th.*	Auſtin
Enon Cha. Edward-ſtr. Soho	*m. a. e.*		*fr.*	Burnham
Fetter-Lane Meeting	*m, a*			Davis
Founders-Hall Meet. Lothbury	*m a.*			Barber
Grafton-ſtreet Meeting	*m. a.*		*th.*	Martin
Gravel-Lane Chapel, Wapping	*m.*	*e.*	*m. w. f.*	Various
Green-Walk Meet. Surrey-ro.	*m. a. e.*			Upton
Hare-co. Meet. Aldergate-ſt.	*m. a.*			Webb
Haberdaſhers Alms-Houſes Chapel, Hoxton	*m.*			Wilkinſon
Holywell-Mount Chapel	*m. a.*	*tu.*	*th.*	Platt
Hoxton Meeting	*m. a. e.*			Various
Hoxton-ſquare Meeting	*m. a. e.*			Various
Jamaica-Row Meet. Rotherh.	*m. a. e.*	*w.*		J. Townſend
Jewin-ſtreet Meeting	*m. a. e.*	*m.*	*f.*	T. Prieſtley
Jewry-ſtreet Chapel	*m.*	*e.*	*tu.*	Aldridge
Kingſland-Road Meeting	*m. a. e.*			Taylor
Lambeth-Marſh Chapel	*m. a. e.*		*th.*	Edwards
Lant ſtreet Meeting, Borough	*m. a. e.*	*m.*	*fr.*	Cartwright
Little Wild Street Meeting	*m. a.*			Stennet & Son
Little St. Helen's, Biſhopſg.-ſt.	*e.*	*t.*	*fr. m.*	Davis
Lock Chapel	*m.*	*e.*	*w.*	Scott & De Coetlegon
London-ro. Cha. St. George's-fi.	*m. a. e.*			Harper
Long Acre Chapel	*m.*	*e.*	*w.*	Foſter & Cecil
Maze-Pond Meeting	*m. a.*			Dore
Miles-Lane Meeting	*m. a.*			Addington
Mulberry-Gardens Chapel	*m.*	*e.*	*t, th.*	Munn
Monkwell-ſtreet Meeting			*tu.*	Huntington
New Broad-ſtreet Meeting	*m. a.*	*tu.*	*m.*	Bryſon
New Chapel, City Road	*m.*	*e.*	*tu. th.*	Various
New-ro. Cha. St. Georg's Eaſt.	*m. a.*	*e.*	*w.*	Stafford
New-Way Cha. Weſtminſter	*m.*	*e.*	*f.*	Various

Orang

	Sunday	W.	Da,	MINISTERS.
Orange-ſtr. Cha. Leiceſter-fields	m.	e.	th.	Various
Parliament-Court Chapel	m. a.	e.	th.	Meyer
Pavement Meeting, Moorfields	m. a.			Bennet
Piccadilly Chapel	m.	e.	th.	Gwennep
Pinners-Hall Meet. Broad-ſtr.	m. a.			Crole
Princes-ſtr. Cha. Moorfields	m. a.	e.		Banks
Providence Cha. Titchfield-ſt.	m.	e.	m. w.	Huntingdon
Redcroſs-ſt. Meeting	m. a.			Watts
——— (Late Clerk's)	m.	e.		Various
Roſe Lane Meeting, Radcliffe	m.	e.	w.	Williams
Roſemary-Branch Meet. Goodman's-Fields	m. a.			Booth
Rotherhithe Meeting	m. a.	e.	w.	Langley
St. Alphage Chu. London-Wall	a.			Illingworth
St. Andrew's Church, Holborn	a.			Harper
St. Ann's Church, Blackfriars	m. a.		th.	Romaine & Good
St. Antholin's Ch. Watling-ſt.			fr.	Foſter
St. Clement's-Church, Strand	a.			Sharman
St. Dunſtan's in the Weſt, Chu.		e.	th.	Romaine
St. Faith, Church, Watling-ſt.	a.			Swaine
St. George's Chu. Queen-Squ.	m.			Swaine
St. Giles's Church	a.			Faulkner
St. James's Chu. Duke's-Place	a.			Abdy
St. John's Cha. Bedford-Row	m. a.			Cecil
——— Chu. Wapping	a.			Mead
——— Chu. Horſley-Down	m.			Abdy
St. Magnus-Chu. London-Brid.	a.			Maſon
St. Mary Wooln. Ch. Lomb-ſtr.	m.	e.	w.	Newton & Lloyd
St. Mary Magd. Ch. Bermondſey	m.			Maſon
St. Mildred, Bread-ſtreet	a.			Scott
St. Pancras-Church	m.			Mead
St. Paul's Chur. Shadwell	a.			Winkworth
St. Peter's Church, Cornhill	a.	th.	m.	Wood & Foſter
St. Saviour's Church, Southw.	m.			Love
Scotch Chapel, London-Wall	m. a.	e.		Hunter
Silver Street Chapel	m.	e.	th.	Wills
Snow's-Fields Chapel	m.	e.	m. w. f.	Various

	Sunday W. Da.	MINISTERS.
Spafields Chapel -	*m. a. e. w. f.*	Various
Staining-Lane Meeting	*m. a.*	Brookſbank
Stratford Meeting	*m. a.*	Gould
Stepney Meeting	*m. a.*	Brewer
Surrey Chapel	*m. e. tu. f. m.*	Hill
Swallow-ſtreet Meet. Piccadilly	*m. a. e.*	Trotter
Tabernacle -	*m. e. m. w. f.*	Various
Tottenham-Court Chapel	*m. a. e. tu. th.*	Various
Unicorn Yard Meet. Borough	*m. a.*	D. Williams
Virginia-ſt. Meet. Radc. Highw.	*m. a. e. m. w. f.*	Radford
Weigh-houſe Yard Meeting, Little Eaſtcheap -	*m. a.*	Clayton
Wells-ſt. Meet. Oxford-ſtreet	*m. a.*	Waugh
Weſt-ſtreet Cha. Seven-Dials	*m. a. e. m. w. f.*	Various
White Row Meet. Biſhopſg-ſt.	*m. a. e.*	Trotman
Windmill-Hill Cha. Moorfields	*m. a.*	Holloway
Zion Chapel, Whitechapel	*m. e. w.*	Various

The Proprietors return their Thanks to the Gentleman who has favoured them with this Liſt, it being the moſt correct they have ever ſeen: but as it is almoſt impoſſible for Matters of this Nature to be entirely free from Error, they would eſteem any Inſertions or Corrections a ſingular Obligation.

A SHORT

A SHORT ACCOUNT OF THE LIFE OF

SELINA,

Countess Dowager of Huntingdon.

THIS very pious and eminently distinguished lady was born on the 13th day of August, in the year 1707. She was the second daughter, and one of the three co-heiresses of Washington, second Earl Ferrers.

She married on the 3d of June, 1728, Theophilus Earl of Huntingdon, and had issue by him four sons and three daughters, of whom the Countess of Moira is the only survivor. The Earl died in the year 1746; and she continued a widow till her death, a period of forty-five years.

The first serious thoughts which took hold of her conscience, arose from a simple circumstance during the Earl of Huntingdon's life. She had made a promise of some present to her housekeeper, but forgot to fulfil it; the person being gone from the family, she could not find means to make her promise good; this made a wound in her conscience, and convictions of sin increased; light from the Word and Spirit of GOD discovered to her the nature of human depravity; she saw and felt herself nothing but sin, and the want of that change of heart, which she could not effect, and without which she knew her destruction was inevitable. In this state of mind, when her table has been graced with the presence of many noble persons, and some prelates, she has started the subject of religion;

has aſked the biſhops the meaning of one paſſage of ſcripture and another, which has been waved; or if an anſwer hath been given, it has increaſed her trouble, but not reſolved her doubts.

The Counteſs of Huntingdon, in conjunction with the celebrated George Whitefield, contributed greatly towards the eſtabliſhment of the Orphan Houſe Charity in America; and by her will ſhe appointed the Earl of Dartmouth and Sir Richard Hill two of the truſtees to that charity.

Her Ladyſhip founded a college at *Trevecka* * in *Wales*, where, by her munificence and bounty, a great number of goſpel miniſters have received their pulpit education; ſeveral of whom, ſo great was their zeal for the propagation of the goſpel, have conſented to leave their native country, and have traverſed many of the dreary parts of *North America*, among various Indian nations, preaching CHRIST and him crucified, to thoſe inhabitants of the earth who never before heard of his name.

In the year 1779 the Counteſs purchaſed the chapel in the *Spa Fields* of Meſſ. Mabberley and Mackenſie, (which was built by Mr. Craven, and called the Pantheon, for the amuſement of the citizens of *London*, and the inhabitants of its ſuburbs,) and converted it from a rendezvous of iniquity to a houſe of prayer.

In November, 1790, her ladyſhip had the misfortune to break a blood veſſel, and this was the commencement of her illneſs. She recovered, in ſome ſlight degree, from this indiſpoſition, ſo as not

* This was opened by Mr. George Whitfield.

ot to be perpetually confined to her chamber. owever, a few days before her laſt illneſs, which ook place in June, 1791, ſhe broke out in the llowing energetic expreſſion: "The LORD hath been preſent with my ſpirit this morning in a remarkable manner: what he means to convey to my mind I know not; it may be, my approaching departure; my ſoul is filled with glory; I am as in the element of heaven itſelf." About vo hours before her death ſhe ſaid to her phyſician, Doctor, I am going to my Father—I am going to my Heavenly Father—I am going to my Heavenly Father this night;" and ſoon after, e ſpirit of that extraordinary female character in e church of God, fled to the boſom of its MAKER. O, my readers! would to GOD, that the ſame irit may be in us which was in her, that we may enabled to exclaim, with the ſame calmneſs and renity of mind, that the LORD hath been preſent ith us in a remarkable manner; and that our ſouls e filled with glory.

To return, her Ladyſhip was greatly weakened a complication of diſorders; and, though enebled by age, yet the vigour of her mind, and r intellectual faculties, were as bright and as ear as at any period of her life. She was exceedgly anxious that miſſionaries ſhould be ſent to *taheite* *, with a view to convert the natives of that

* Otaheite is one of the Society Iſles in the South Sea. heſe iſlands lie in 18 deg. of ſouth lat. and 150 deg. of weſt ng. They were firſt diſcovered by Capt. Wallis in 1767, who

that island to christianity. In short, the advance-
ment of the kingdom of CHRIST, in every part o
the world, occupied all her thoughts.

The pains which she endured, in the course o
her illness, made her not in the least impatient, bu
she appeared to be much more concerned for th
welfare of those who attended her, than for herself
She resigned her soul into the hands of her CREATOR
on the 17th of June, 1791, and in the 84th yea
of her age.

Her Ladyship, as abovesaid, had remained a
widow forty-five years; and so long has a fine bus
of her, by Kent, been placed on the tomb of he
deceased Lord, at *Asbby de la Zouch*, in the count
of *Leicester*, where, by her will, she directed that he
own remains might be deposited, in as plain a manne
as possible. She was buried in a suit of white satin.

Her very great religious concerns in these king
doms, were deputed to the management of com
mittees. Her unbounded benevolence bore the be
testimony of the purity of her intentions, having
in the course of her life, expended above *a hundre
thousand pounds* in public and private acts of charity
And by her will it appears, that her Ladyship ha
bequeathed a considerable sum of money toward
the support of sixty-four chapels, which she ha
established throughout the kingdoms of *Great Britai*
and *Ireland*.

who gave the name of George the Third's Island to tha
which is now called Otaheite. Capt. Cook, the celebrate
circumnavigator, arrived here in 1769. The natives are brave
open, and generous, without suspicion or treachery. The
live in perfect simplicity, and seem incapable of harbouring
deliberate revenge.

ZION's COMPLAINT *and* CONSOLATION.

Written on the much-lamented Death of the Right Hon.

SELINA,

COUNTESS DOWAGER OF HUNTINGDON.

ZION, alas! why all this ſtorm of grief?
Thy head thus drooping, why refuſe relief?
The fountains whence thoſe briny torrents roll,
Fill'd by the inward anguiſh of thy ſoul.

Alas! my friend, and patroneſs, no more;
Selina gone, ſhall I not thus deplore?
Beneath her foſt'ring hand I daily thriv'd;
Religion's ſinking intereſt's reviv'd:
New altars rear'd, JEHOVAH now addreſt,
By thoſe who were his enemies profeſt!
Where'er ſhe mov'd, diffus'd a genial ray?
Diſpelling darkneſs with a *Goſpel Day!*
The harden'd collier *—moral and prophane,
Melt in the beams, and happineſs attain!
The brute no more—reaſon her throne aſſumes,
And all the ſoul to harmony attunes!

Cambria, do thou atteſt what pious care
My ſons did for the goſpel-field prepare;
Who nobly ſtood the ſhocks of earth and hell;
While *Satan's Kingdom* 'fore thoſe champions fell.

Nor circumſcrib'd within the Britiſh ſhore,
But by the vaſt Atlantic wafted o'er
To weſtern climes, they ſpread the Goſpel ſound;
With Goſpel converts, weſtern climes abound.

Fifty

* *Alluding to her Chaplain's* (Mr. George Whitfield) *ſucceſs at Kingſwood in preaching the Goſpel to the colliers.*

Fifty revolving years, she stood the shock,
Of court disdain and slander, like a rock!
Nobly prefer'd her MASTER's thorny crown;
And trod the world and fading honours down.
Hast thou, O Sun! throughout thy annual round
So great a candidate for JESUS found?
Or have thy chearing beams illumin'd one
Of her own sex that's half her service done?
Higher than earth, and far beyond the tomb,
Her soul aspir'd; nor could the thickest gloom
Of adverse Providence, or pain affright;
Through shades her eagle eye beheld the light.

The weary traveller, who throughout the day
Ne'er felt the sons invigorating ray;
Relentless winds his shatter'd garments spread,
And storms discharge their fury on his head:
His fainting limbs beneath their charge decline,
Each sense, about its office to resign;
Nor tree, nor shrub, nor spring, afford him chear,
Nor house delight his eyes, nor voice his ear;
Sudden the ev'ning beams revive his eyes,
Sudden the unexpected prospects rise!
With sweet amazement sees the long sought dome,
And bounds invigor'd to his native home.
Thus Zion's friend approach'd the eternal state;
Her soul with joy ineffable elate!
Each hour drank immortality and love;
Breathing the air of Providence above!
Not fearing stingless death, her weary head
"Reclin'd to rest in Nature's common bed."
Such Zion's friend—can she her tears refrain?
So deep a wound, nor feel a throbbing pain?

As sparks ascend mankind's to trouble born;
Why grasp the joys from which we must be torn?
Thro' all the maze of sorrow, toil, and pain,
The Hand of Heaven shall carefully sustain:

Tho'

Tho' Iſrael's Mother from her offspring flies,
Jesus the God of Iſrael never dies.
Zion lamented her aſcended Lord;
The Paraclete's deſcent her joys reſtor'd.
If as his right, he takes his own away;
'Tis but with ampler bleſſings to repay!
Thy loſs, *Selina*'s everlaſting gain;
Subject no more t' infirmity, or pain.
But in immortal youth and beauty blooms;
Celeſtial dignity her form aſſumes!
Admiring Seraphs on her ſteps attend;
Inferior orders, round her radience bend!
Uniting voice and harp in tuneful band,
Welcome *Selina* to her native land!

Zion, can'ſt thou not yet thy tears forbear?
Jesus thy friend participates thy care:
He ſooths thy ſorrows, bids thine anguiſh ceaſe,
The Friend of Zion is the Prince of Peace.

L. J. A.

PART *of the* FORTY-THIRD CHAPTER *of* ECCLESIASTICUS *paraphraſed.*

O! Power Supreme! O! high above all height!
Thou gav'ſt the Sun to ſhine, and thou art Light!
Whether he falls or riſes in the ſkies,
He by thy voice is taught to fall or riſe;
Swiftly he moves, refulgent in his ſphere,
And meaſures out the day, the month, and year;
He drives the hours along with flower pace,
The minutes ruſh impetuous in their race:
He wakes the flowers that ſleep within the earth,
And calls the fragrant infants out to birth;
The fragrant infants paint th' enamel'd vales,
And native incenſe loads the balmy gales;
The balmy gales the fragrancy convey
To Heav'n, and to their God an offering pay!

A. B.

QUALIFICATIONS

NECESSARY FOR EVERY CHRISTIAN LADY

In her Face,
MODESTY.

On her Lips,
TRUTH.

In her Right Hand
Benevolence.

In her Breaſt,
FAITH.

In her Left Hand
Charity.

In her Heart,
The Love of God.

In her Shape,
Grace.

In her Knees,
Humility.

In her Feet,
Swiftneſs to do good

JAN. 1. *In the beginning God created the Heavens and the Earth.*—Gen. i. 1. Sunday

Let every thing that hath breath praiſe the Lord.—Pſ. cl. 6.
2d. M.

3d. *The love of many ſhall wax cold.*—Matt. xxiv. 12. T.

4th. *Ye that love the Lord hate evil.*—Pſ. xcvii. 10. W.

5th. *Truſt ye in the Lord for ever.*—Iſaiah xxvi. 4. T.

6th. *He that believeth on him is not condemned*—Jn. iii. 18. F.

7th. *The Lord is at Hand.*—Phil. iv. 5. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

8th. *Pray without ceasing.*—Thes. v. 17. Sunday.

9th. *Teach us to number our days.*—Ps. xc. 12. M.

10th. *I have put my trust in the Lord.*—Ps. lxxiii. 28. T.

11th. *Death is swallowed up in victory.*—1 Cor. xv. 54. W.

12th. *Deliver us from evil.*—Matt. vi. 13. T.

13th. *Be thou faithful unto death*—Rev. ii. 10. F.

14th. *And I will give thee a crown of life.*—ib. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

15th. *I will greatly rejoice in the Lord.*—Isa. lxi. 10. Sunday.

16th. *Fear not: for I have redeemed thee.*—Isa. xliii. 1. M.

17th. *I will not leave you comfortless.*—John xiv. 18. T.

18th. *Because I live ye shall live also.*—John xiv. 19. W.

19th. *Shew me thy ways, O Lord!*—Psal. xxv. 4. T.

20th. *My soul shall be joyful in my God.*—Isa. lxi. 10. F.

21st. *Thy comforts delight my soul.*—Psal. xciv. 19. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

22d. *There were great ſearchings of heart.*—Jud. v. 16. Sun.

Knowledge puffeth up, but Charity edifieth.—1 Cor. viii. 1
23d. M.

24th. *The Fruit of the Spirit is Love.*—Gal. v. 22. T.

25th. *The heart is deceitful above all things.* Jer. xvii. 9. W.

26th. *Be fervent in ſpirit.*—Rom. xii. 11. T.

27th. *Whom the Lord loveth he chaſteneth.*—Heb. xii. 6. F.

28th. *Unto thee, O Lord, do I lift up my ſoul*—Pſ. xxv. 1. S.

eceived.	*Account of Cash.*	Paid or Lent.
s. *d.*		*l.* *s.* *d.*

29th. *Rejoice in the Lord alway.*—Phil. iv. 4. Sunday.

God ſhall judge the righteous and the wicked.—Eccl. iii. 17.
30th. M.

31ſt. *I hate vain thoughts.*—Pſalm cxix. 113. T.

Feb. 1ſt. *Give ear to my Prayer, O God!*—Pſ. lv. 1. W.

2d. *Hope maketh not aſhamed.*—Rom. v. 5. T.

3d. *Love is ſtrong as Death.*—Cant. viii. 6. F.

4th. *Create in me a clean Heart.*—Pſalm. li. 10. S.

Received.			Account of Cash.	Paid or Lent		
	s.	d.		l.	s	d.

The eyes of the Lord are in every place—Prov. xv. iii.

5th. Sunday.

6th. *Order my steps in thy word.*—Psalm. cxix. 133. M.

7th. *Take heed to your spirit!*—Mal. ii. 16. T.

8th. *Seek and ye shall find.*—Matt. vii. 7. W.

9th. *The entrance of thy word giveth light.* Ps. cxix. 130. T

10th. *The Lord is with us.*—Numbers xiv. 9. F

11th. *Follow me.*—Matt. viii. 22. S

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

Oh, that thou wouldeſt bleſs me indeed.—1 Chron. iv. 10.
12th. Sunday.

If thou doeſt well ſhalt thou not be accepted?—Gen. iv 7.
13th. M.

They ſhall be my people and I will be their God—Jer. xxxii. 38
14th. T.

15th. *I beſeech thee ſhew me thy glory.*—Exod. xxxiii. 18. W.

16th. *The Lord trieth the righteous.*—Pſ. xi. 5. T.

17th. *A friend loveth at all times.*—Prov. xvii. 17. F.

The tender mercies of the wicked are cruel.—Prov. xii. 10.
18th. S.

Received.			Account of Cash.	Paid or Lent.		
	s.	d.		l.	s.	d.

19th. *What doeſt thou?*—Eccles. viii. 4. Sunday.

20th. *This is the work of God.*—John vi. 29. M.

A righteous man regardeth the life of his beaſt.—Prov. xii. 10.
21ſt. T.

Then was Jeſus led up into the wilderneſs to be tempted of the
22d. *Devil.*—Mat. iv. 1. W.

23d. *Thou ſhalt not tempt the Lord thy God.*—Luke iv. 12. T.

24th. *Search the Scriptures.*—John v. 39. F.

25th. *What a word is this?*—Luke iv. 36. S.

eceived.	*Account of Caſh.*	Paid or Lent.
s. d.		l. s. d.

26th. *The just shall come out of trouble.* Prov. xii. 13. Sund

27th. *Deliver me, O Lord from mine enemies.* Ps. cxliii. 9. M

28th. *Wait on the Lord.*—Psalm xxvii. 14. T

29th. *Godliness with contentment is great gain.*—1 Tim. vi. 6. W

Mar. 1. *Prepare to meet thy God, O Israel.* Amos iv. 12. T

2d. *Hold thou me up, and I shall be safe.*—Ps. cxix. 117. F

3d. *Fear not, for I am with thee.*—Isa. xliii. 5. S

Received.			Account of Cash.	Paid or Lent.		
£.	s.	d.		£.	s.	d.

The Lord knoweth how to deliver the godly out of temptation.—
4th. 2 Pet. ii. 9. Sunday.

Redeeming the time because the days are evil.—Eph. v. 16.
5th. M.

It is good for me that I have been afflicted.—Pſ. cxix. 71.
6th. T.

7th. *I will never leave thee not forſake thee.*—Heb. xiii. 5. W.

Keep me from evil that it may not grieve me. 1 Chron. iv. 10.
8th. T.

9th. *Sorrow is better than laughter.*—Eccles. vii. 3. F.

Will God hear his cry when trouble cometh upon him. Job. xxvii. 9.
10th. S.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

O thou of little faith, wherefore didſt thou doubt? Mat. xiv.
11th. Sunda

12th. *Nevertheleſs I have ſomewhat againſt thee.* Rev. ii. 4. M

13th. *Woman, why weepeſt thou?*—John xx. xiii. T

14th. *Lord, Is it I?*—Matt. xxvi. 22. W

Be watchful and ſtrengthen the things which remain. Rev. iii.
15th. T

16th. *Saul, Saul, why perſecuteſt thou me?* Acts xxvi. 14.

17th. *Who art thou, Lord?*—Acts. xxvi. 15.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s*	*d.*

It may be, ye ſhall be hid in the day of the Lord's anger.—
18th. Zeph. ii. 3. Sunday

19th. *In wrath remember mercy.*—Hab. iii. 2. M

Simon, Simon, behold Satan hath deſired to have you. Lu. xxii.
20th.

21ſt. *Lord behold he whom thou loveſt is ſick.*—Jn. xi. 3. W

22d. *O Lord, how great are thy works?*—Pſ. xdii. 5. T

He was very ſorrowful, for he was very rich.—Lu. xviii.
23d.

The Lord knoweth the thoughts of man, that they are vani
24th. Pſ. xciv. 11.

eceived.	*Account of Caſh.*	Paid or Lent.		
s.	*d.*	*l.*	*s.*	*d.*

25th. *Repent ye, and believe the Goſpel.*—Mark i. 15. Sun.

26th. *My foot ſlippeth.*—Pſ. xciv. 18. M.

27th. *Return unto thy reſt, O my ſoul.*—Pſ. cxvi. 7. T.

28th. *In the latter days ye ſhall conſider it.* Jer. xxx. 24. W.

29th. *Why have we done this?*—Ex. xiv. 5. T.

30th. *The Lord judge between me and thee.*—Gen. xvi. 5. F.

31ſt. *The Lord thy God is with thee.*—Deut. xx. 1. S.

eceived. | *Account of Cash.* | Paid or Lent

s.	d.	l.	s.	d.

APRIL 1st. *Hoſanna to the ſon of David.* Mat. xxi. 9. Su

2d. *Jeſus wept.*—John xi. 35.

3d. *The hour is come.*—Mark xiv. 41.

4th. *My ſoul is exceeding ſorrowful.*—Mark xiv. 34.

5th. *He is deſpiſed and rejected of men.*—Iſa. liii. 3.

6th. *There they crucified him.*—Luke xxiii. 33.

7th. *Father forgive them.*—Luke xxiii. 34.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

8th. *He is risen, as he said.*—Mat. xxviii. 6. Sunday

Ought not Christ to have suffered these things? Lu. xxiv. 26.
9th.

10th. *We have seen the Lord.*—John xx. 25.

11th. *Be not faithless, but believing.*—John xx. 27.

12th. *Then opened he their understanding.*—Lu. xxiv. 45.

13th. *O give thanks unto the Lord.*—Ps. cxxxvi. 1.

14th. *For his mercy endureth for ever.*—ib.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

15th. *Ceaſe from anger, and forſake wrath.* Pſ. xxxvii. 8. Su

16th. *Put on the whole armour of God.*—Eph. vi. 11. M.

17th. *Every man ſhall bear his own burthen.*—Gal. vi. 5. T.

18th. *Evil ſhall ſlay the wicked.*—Pſ. xxxiv. 21. W.

19th. *O Death, where is thy ſting?*—1 Cor. xv. 55. T.

20th. *O Grave, where is thy victory?*—ib. F.

Watch and pray, leſt ye enter into temptation. Mark xiv. 38.
21ſt. S.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

22d. *Arise, call upon thy God.*—Jonah 1. 6. Sunday

23d. *The world by wisdom knew not God.*—1 Cor. i. 21. M

24th. *Hitherto hath the Lord helped us.*—1 Sam. vii. 12. T

25th. *Charity never faileth.*—1 Cor. xiii. 8. W

Who hath despised the day of small things.—Zec. iv. 10.
26th. T

27th. *I will follow thee whithersoever thou goest.* Lu. ix. 57. F

Stand still and see the salvation of the Lord.—Exod. xiv. 13
28th. S

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s*	*d.*

29th. *Ceaſe not to cry unto the Lord.*—1. Sam. vii. 8. Sun.

30th. *Bleſſed is the man that endureth temptation.* Ja.i. 12. M

MAY 1ſt. *Love thine own ſoul.*—Eccles. xxx. 23. T

God granted him that which he requeſted. 1 Chron. iv. 10.
2d. W

3d. *Set your affection on things above.*—Col. iii. 2. T

4th. *All my ſprings are in thee.*—Pſalm lxxxvii. 7. F

5th. *It is good for me to draw near to God.* Pſ. lxxiii. 28. S

eceived. | *Account of Cash.* | Paid or Lent.

s.	d.		l.	s.	d.

6th. *Love not the world.*—1. John. ii. 15. Sunda

7th. *Ye are complete in him.*—Col. ii. 10.

8th. *The lord is great in Zion.*—Pſ. xcix. 2.

9th. *Believeſt thou this ?*—John xi. 26.

10th. *O my people what have I done unto thee?* Mic. vi. 3.

11th. *Why art thou caſt down, O my ſoul.*—Pſ. xliii. 5.

12th. *Be not weary in well doing.*—2 Theſ. iii. 13.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

13th. *I will ſing of mercy and judgement.*—Pſ. ci. 1.

14th. *Let us not ſleep as do others.*—1 Theſ. v. 6.

15th. *Their rock is not as our rock.*—Deut. 32, 31.

16th. *We love him becauſe he firſt loved us.* 1 Jn. iv. 19.

17th. *He was received up into Heaven.*—Mark xvi. 19.

18th. *I kill and I make alive.*—Deut. xxxii. 39.

19th. *Whatſoever ye do, do it heartily.*—Col. iii. 23.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

20th. *Hear ye now what the lord ſaith.* Micah. vi 1. S

21ſt. *Abſtain from all appearance of evil.* 1. Theſ. v. 22.

22d. *Rejoice evermore.*—1. Theſ. v. 16.

23d. *We have ſinned.*—2. Chron. vi. 37.

24th. *Man is born unto trouble.*—Job. 5. 7.

25th. *Put off the old man with his deeds.*—Col. iii. 9.

26th. *Prove all things.*—1 Theſ. v. 21.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

27th.	*They were all filled with the Holy Ghoſt.*—Acts. ii. 4.	Sunday.
28th.	*I will pour out in thoſe days of my ſpirit.*—Acts. ii. xviii.	M.
29th.	*Peace be unto you.*—John xx. 26.	T.
30th.	*The promiſe is unto you and your children.* Acts. ii. 39.	W.
31th.	*Whom ſeekeſt thou?*—John xx. 15.	T.
June 1ſt.	*Thou haſt aſcended on high.*—Pſ. lxviii. 18.	F.
2d.	*Where is God my maker?*—Job xxxv. 10.	S.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

3d. *The Lord our God is one Lord.*—Deut. vi. 4. Sunday.

4th. *Thou wilt prolong the king's life.*—Pſ. lxi. 6. M.

5th. *If riches increaſe ſet not your heart upon them.*—Pſ. lxii. 10. T.

6th. *I tell you the truth.*—John xvi. 7. W.

7th. *Who then can be ſaved?*—Luke xviii. 26. T.

8th. *Bleſſed are the poor in Spirit.*—Mat. v. 3. F.

9th. *God be merciful to me a ſinner.*—Luke xviii. 13. S.

eceived. | *Account of Cash.* | Paid or Lent.

	s.	d.		l.	s	d.

10th. *Be ſtill, and know that I am God.*—Pſ. xlvi. 10.

11th. *With God is terrible majeſty.*—Job. xxxvii. 22.

12th. *Fight the good fight of faith.*—1 Tim. vi. 12.

13th. *Shall not God ſearch this out?*—Pſ. xlvi. 21.

14th. *All fleſh is graſs.*—Iſa. xl. 6.

15th. *Riches are not for ever.*—Prov. xxvii. 24.

16th. *Peace be to this houſe.*—Luke x. 5.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

17th. *He healed them all.*—Matt. xii. 15. Sunday

18th. *Bleſſed are the meek.*—Matt. v. 5.

19th. *Let us watch and be ſober.*—1 Theſ. v. 6.

20th. *Do ye now believe.*—John xvi. 31.

God ſaid let there be light, and there was light.—Gen. i.
21ſt.

22d. *They remembered his words.*—Luke, xxiv. 8.

23d. *In the world ye have tribulation.*—John xvi. 33.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

24th. *Our converſation is in heaven.*—Philip. iii. 20.

25th. *Meditate upon theſe things.*—1 Tim. iv. 15.

26th. *Let not your heart be troubled.*—John xiv. 1.

27th. *All his ſaints are in thy hand.*—Deut. xxxiii. 3.

28th. *For by ſtrength ſhall no man prevail.* 1 Sam. ii. 9.

29th. *Bleſſed be thou of the Lord.*—Ruth iii. 10.

30th. *Ye muſt be born again.*—John iii. 7.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

JULY 1. *Go and sin no more.*—John viii. 11. Sunday.

2d. *The Lord recompense thy work.*—Ruth ii. 12. M.

3d. *Thy face, Lord, will I seek.*—Ps. xxvii. 8. T.

4th. *Praying in the Holy Ghost.*—Jude 20. W.

5th. *What do ye more than others?*—Matt. v. 47. T.

6th. *Grow in Grace.*—2 Pet. iii. 18. F.

7th. *He that endureth to the end shall be saved.* Mat. x. 22. S.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

8th. *Chosen of God and precious.*—1 Pet. ii. 4. Sunda

9th. *What shall I ask?*—Mark vi. 24. M

10th. *For so is the will of God.*—1 Pet. ii. 15. T

11th. *Giving thanks to his name.*—Heb. xiii. 15. W

12th. *It is I; be not afraid.*—John vi. 20. T

13th. *The prayer of faith shall save the sick.*—Ja. v. 15. F

14th. *Who can have compassion?*—Heb. v. 2. S

eceived.	*Account of Cash.*	Paid or Lent.
l.	s.	d.		l.	s.	d.

15th. *Fulfill the Word of God.*—Col. 1. 25. Sunday

16th. *To visit the fatherless.*—James i. 27. M.

17th. *Shew me thy ways, O Lord.*—Ps. xxv. 4. T.

18th. *He hath done all things well.*—Mark vii. 37. W.

19th. *Wherefore he is able also to save them.* Heb. vii. 25. T.

What shall a man give in exchange for his soul. Mark viii. 37
20th. F.

21st. *Beware of covetousness.*—Luke xii. 15. S.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s*	*d.*

How is it that ye do not understand?—Mark viii. 21.

22d. Sunday

23d. *Who shall be heirs of salvation.*—Heb. i. 14.

24th. *Refresh my bowels in the Lord.*—Philem. 20.

25th. *They profess that they know God.*—Titus i. 16.

26th. *Lord I believe, help thou mine unbelief.* Mark ix. 24.

27th. *Looking for that blessing hope.*—Titus ii. 13.

28th. *Hold fast the form of sound words.* 2 Tim. i. 13.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

29th. *I am the light of the world.*—John ix. 5. Sund

30th. *Huſbands love your Wives.*—Epheſ. v. 25. M

31ſt. *What ſhall I do to inherit eternal life?* Luke x. 25. T

AUGUST 1. *Search and look.*—John vii. 52. W

2d. *Strive to enter in at the ſtrait gate.*—Luke xiii. 24. T

3d. *Young men and maidens praiſe the Lord.* Pſ. cxlviii. 12. F

4th. *Lord increaſe our faith.*—Luke xvii. 5. S

ceived.	*Account of Caſh.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

5th. *Chriſt is all and in all.*—Col. iii. 11. Sunday.

6th. *The juſt ſhall live by faith.*—Gal. iii. 11. M.

7th. *Truſt not in oppreſſion.*—Pſ. lxii. 10. T.

8th. *God is love.*—1 John iv. 8. W.

9th. *Favour is deceitful, and beauty is vain.* Prov. xxxi. 30. T.

10th. *O Lord, pardon mine iniquity.*—Pſ. xxv. 11. F.

11th. *Believeſt thou the Prophets?*—Acts xxvi. 27. S.

eceived.		*Account of Cash.*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

12th. *Thou art not the leaſt among the princes.* Mat. ii. 6.

13th. *Fools make a mock at ſin.*—Prov. xiv. 9.

14th. *Marriage is honourable in all.*—Heb. xiii. 4.

15th. *With God all things are poſſible.*—Mark x. 27.

16th. *Occupy till I come.*—Luke xix. 13.

17th. *A wounded ſpirit who can bear?*—Prov. xviii. 14.

18th. *Let thy widows truſt in me,*—Jer. xlix. 11.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

19th.	*We would ſee Jeſus.*—John xii. 21.	Sunday.
20th.	*Have faith in God.*—Mark xi. 22.	M.
21ſt.	*What ſhall I do?*—Luke xx. 13.	T.
22d.	*Draw nigh to God.*—James iv. 8.	W.
23d.	*Thou haſt ſaid the truth.*—Mark xii. 32.	T.
24th.	*Let us draw near with a true heart.* Heb. x. 22.	F.
25th.	*How long will ye love vanity?* Pſ. iv. 2.	S.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

26th. *God is with us.*—Isaiah viii. 10. Sunday

27th. *Behold how he loved him.*—John xi. 36. M

28th. *A prudent wife is from the Lord.*—Prov. xix. 14. T

29th. *In your patience possess ye your souls.* Luke xxi. 19. W

30th. *They remembered his words.*—Luke xxiv. 8. T

31st. *Lord come and see.*—John xi. 34. F

SEPT. 1. *Repent;*—Rev. ii. 16. S

eceived.		*Account of Caſh.*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

2d.	*I ſay unto all watch.*—Mark xiii. 37.	Sunda
3d.	*Suffer the word of exhortation.*—Heb. xiii. 22.	M
4th.	*I know thy works.*—Rev. ii. 13.	T
5th.	*Bleſſed art thou among women.*—Luke i. 28.	W
6th.	*This people have I formed.*—Iſaiah xliii. 21.	T
7th.	*Ye ſhall ſeek me.*—Jer. xxix. 13.	F
8th.	*God will ſurely viſit you.*—Ex. xiii. 19.	S

eceived.	*Account of Caſh.*	Paid or Lent.
s.	d.	l.	s.	d.

9th. *Whence comeſt thou?*—Job i. 7. Sund

10th. *She went to enquire of the Lord.*—Gen. xxv. 22.

11th. *God meant it unto good.*—Gen. l. 20.

12th. *Certainly I will be with thee.*—Ex. iii. 12.

13th. *Rejoice with the wife of thy youth.* Prov. v. 18.

14th. *O that they were wiſe.*—Deut. xxxii. 29.

15th. *There was no day like that.*—Joſhua x. 14.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

16th. *Be not moved away from the hope of the Gospel.*—Col. i. 23. Sunday

17th. *God hath requited me.*—Judges i. 7. M.

18th. *In my distress I cried unto my God.*—Ps. xviii. 6. T.

19th. *Honour thy father and mother.*—Matt. xv. 4. W.

20th. *Study to be quiet.*—1. Thes. iv. 11. T.

21st. *Be ye followers of me.*—1. Cor. iv. 16. F.

22d. *Fear the Lord, and serve him in sincerity.* Jos. xxiv. 14.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

23d. *Edify one another.*—1. Theſ. v. 11. Sunday.

24th. *If the Lord be God follow him.*—1. Kings. xviii. 21. M.

25th. *Are not my days few?*—Job. x. 20. T.

Our days on the earth are as a ſhadow.—1. Chron. xxix. 15.
26th. W.

27th. *O Lord correct me, but with judgment.* Jer. x. 24. T.

28th. *What have I done?*—Jer. viii. 6. F.

29th. *Turn ye from your evil ways.* 2. Kings. xvii. 13. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

30th. *God judgeth.*—1. Cor. v. 13. Sunday.

October 1st. *Examine yourselves.*—2 Cor. xiii. 4. M.

2d. *It is better to marry than to burn.*—1. Cor. vii. 9. T.

3d. *He shall shew you things to come.*—John xvi. 13. W.

4th. *For thy light is come.*—Isaiah. lx. 1. T.

5th. *The love of money is the root of all evil.* 1. Tim. vi. 1. F.

6th. *If I be wicked wo unto me.*—Job. x. 15. S.

eceived.			*Account of Cash.*	Paid or Lent.		
	s.	*d.*		*l.*	*s.*	*d.*

7th. *Obey my voice.*—Jer. vii. 23. Sunday.

8th. *Great is the myſtery of Godlineſs.*—1. Tim. iii. xvi. M.

9th. *Many are called but few are choſen.* Mat. xxii. 14. T.

10th. *God hath remembered her iniquities.* Rev. xviii. 5. W.

11th. *Godlineſs is profitable unto all things.* 1. Tim. iv. 8. T.

12th. *To live is Chriſt: and to die is gain.*—Ph. i. 21. F.

13th. *Though he ſlay me yet will I truſt in him.* Job xiii. 15. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

14th. *Continue in prayer.*—Col. iv. 2. Sunday

15th. *Let nothing be done through ſtrife.*—Phil. ii. 3. M

16th. *What will ye that I ſhould do unto you?* Mat. xx. 32. T

17th. *Jeſus had compaſſion on them.* Mat. xx. 34. W

18th. *Neither give place to the Devil.*—Eph. iv. 27. T

19th. *The Lord knoweth them that are his.* 2 Tim. ii. 19. F

20th. *Be ye kind one to another.*—Epheſ. iv. 32. S

Received.			Account of Cash.	Paid or Lent.		
	s.	d.		l.	s.	d.

21st. *Ceaſe not to give thanks.*—Epheſ. i. 16. Sunday.

22d. *I am a woman of a ſorrowful ſpirit.* 1 Sam. i. 15. M.

23d. *Thou haſt granted me life and favour.*—Job x. xii. T.

24th. *The Lord is a God of knowledge.*—1 Sam. ii. 3. W.

25th. *Who is this?*—Matt. xxi. 10. T.

26th. *O man of God, flee theſe things.*—1 Tim. vi. 11. F.

27th. *Look to yourſelves.*—2 John 8. S.

Received.	*Account of Cash.*	Paid or Lent.
l. *s.* *d.*		*l.* *s.* *d.*

28th. *By him actions are weighed.*—1 Sam. ii. 3. Sunday

Having food and raiment be therewith content.—1 Tim. vi. 8.
29th. M.

30th. *This is a grief, and I muſt bear it.*—Jer. x. 19. T.

31ſt. *What is the hope of the hypocrite?*—Job xxvii. 8. W.

November 1. *I am afraid of all my ſorrows.* Job ix. 28. T.

2d. *God made him to proſper.*—2 Chron. xxvi. 5. F.

3d. *He taketh away, who can hinder him?*—Job ix. 12. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

4th. *In the congregations will I bleſs the Lord.* Pſ. xxvi. 12. Sa.

5th. *The wicked plotteth againſt the juſt.*—Pſ. xxxvii. 12. M.

6th. *Lead is not into temptation.*—Mat. vi. 13. T.

7th. *Why perſecuteſt thou me?*—Acts ix. 4. W.

8th. *Study to ſhow thyſelf approved unto God.*—2 Tim. ii. 15. T.

9th. *God diſtributeth ſorrows in his anger*—Job xxi. 17. F.

10th. *Lord, what wilt thou have me to do?*—Acts ix. 6. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

11th. *Seek ye first the kingdom of God.*—Mat. vi. 33. Sun.

12th. *Thanks be unto God for his unspeakable gift.*—2 Cor. ix. 15. M.

13th. *So shall we ever be with the Lord.* 1 Thes. iv. 17. T.

14th. *Sin shall not have dominion over you.* Rom. vi. 14. W.

15th. *Take no thought for the morrow.*—Matt. vi. 34. T.

16th. *Ye are fallen from grace.*—Gal. v. 4. F.

17th. *See then that ye walk circumspectly.*—Eph. v. 15. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

18th. *If we deny him, he also will deny us.* 2 Tim. ii. 12. Sun.

19th. *Many believed in the Lord.*—Acts ix. 42. M.

20th. *The tongue is a fire, a world of iniquity.*—Ja. iii. 6. T.

21st. *Be strong in the Lord.*—Eph. vi. 10. W.

22d. *If sinners entice thee consent thou not.*—Prov. i. 10. T.

23d. *The Lord searcheth all hearts.*—1 Chron. xxviii. 9. F.

The face of the Lord is against them that do evil. Ps. xxxiv. 16.
24th. S.

eceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	.

2d. *Is not the Lord among us?*—Micah iii. 11. Sunday

26th. *Pride goeth before deſtruction.*—Prov. xvi. 18. M.

27th. *What is your Life.*—James iv. 14. T.

28th. *Both riches and honour come of thee.* 1 Ch. xxix. 12. W.

29th. *The hand of the Lord was with them.* Acts. xi. 21. T.

All Scripture is given by inſpiration of God.—2 Tim. iii. 16.
30th. F.

DECEMBER 1. *Conſider your ways.*—Haggai i. 5. S.

1792.	Received.			*Account of Cash.*	Paid or Lent.		
	l.	*s.*	*d.*		*l.*	*s.*	*d.*
Sunday							
8. M.							
T.							
12. W.							
21. T.							
iii. 16. F.							
S.							

2d. *Ye shall not surely die.*—Gen. iii. 4. Sunday.

Lovers of pleasures more than lovers of God.—2 Tim. iii. 4.
3d. M.

4th. *If I sin, then thou markest me.*—Job x. 14. T.

5th. *Be not conformed to this world.*—Rom. xii. 2. W.

6th. *Is any among you afflicted, let him pray.* Jam. v. 13. T.

7th. *Abide in me.*—John xv. 4. F.

8th. *Give us this day our daily bread.*—Matt. vi. 12. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

If thou ſeek him, he will be found of thee.—1 Ch. xxviii. 9.
9th. Sunday.

10th. *The word of the Lord tried him.*—Pſ. cv. 19. M.

11th. *Man's pride ſhall bring him low.*—Prov. xxix. 23. T.

12th. *Learn to do well.*—Iſaiah i. 17. W.

13th. *I have played the fool and erred.* 1 Sam. xxvi. 21. T.

Bleſſed are the dead which die in the Lord.—Rev. xiv. 13.
14th. F.

15th. *I muſe on the work of thy hand.*—Pſ. cxliii. 5. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

God shall wipe away all tears from their eyes.—Rev. xxi. 4.
16th. Sunday

17th. *Set me as a seal upon thine heart.*—Cant. viii. 6. M.

18th. *Resist the Devil, and he will flee from you.*—Ja. iv. 7. T.

19th. *Forgive the sin of thy servants.*—1 Kings viii. 36. W.

20th. *I will greatly multiply thy sorrow.*—Gen. iii. 16. T.

21st. *Time is short.*—1 Cor. vii. 29. F.

He died in a good old age, full of days riches and honour.—
22d. 1 Chron. xxix. 28. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

23d. *Fear God, and give glory to him.*—Rev. xiv. 7. Sun.

24th. *Your redemption draweth nigh.*—Luke xxi. 28. M.

Unto you is born THIS DAY—*a Saviour, which is Christ*
25th. *the Lord.*—Luke ii. 11. T.

26th. *Lord Jesus receive my spirit.*—Acts vii. 59. W.

27th. *Lord what is man?*—Pſ. cxliv. 3. T.

Slew all the children that were in Bethlehem.—Mat. ii. 16.
28th. F.

29th. *Comfort one another with these words.* 1 Theſ. iv. 18. S.

Received.			*Account of Cash.*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

30th. *These sayings are faithful and true.* Rev. xxii. 6. Sun.

31st. *I am Alpha and Omega, the beginning and the end, the first and the last.*—Rev. xxii. 13. M.

1792.

.6. Sun.

the first M.

Received.			Account of Cash.	Paid or Lent.		
l.	s.	d.		l.	s.	d.

STRIKING
FACTS *and* CHARACTERS,

To inſtruct the Underſtanding, pleaſe the Imagination, and allure the Heart to the Love of Virtue.

—No. I.—

SUBLIME FORTITUDE AND PIETY,

Exemplified in the DUKE OF MARLBOROUGH.

ON the morning of the Battle of Blenheim he roſe at four o'clock; he went into his coach with his chaplain Dr. Hare: he drew up the windows and they went to prayer: he then received the Sacrament of the Lord's Supper upon his knees: as ſoon as this act of worſhip was finiſhed he came out of his coach—mounted his horſe—drew his ſword, and ſaid—"This day I conquer or die." As ſoon as the victory was gained he tore a leaf out of his memorandum-book, and wrote with his pencil to his Ducheſs—"This day we have puſh'd thirty ſquadrons of French horſe into the Danube—I've taken 13,000 priſoners, and have got Marſhal Tallard, the commander in chief of the French army, ſafe in my coach." With this ſcrap of paper, and another to the Queen, a courier rode off in full ſpeed. After the campaign was over, the Duke told Dr. Burnet, one day at dinner, that he never ſaw more of God in his life than he did that day.

—No. II.—

POLITE GENEROSITY,

Exemplified in the Conduct of BOILEAU *towards Monſ.* PATRU.

MR. PATRU was a native of the kingdom of France. He had a liberal education given him by his father. He was particularly trained up to plead at the bar, but a violent love to the ſciences and a taſte for convivial entertainments cauſed him to neglect his proper buſineſs. In ſhort he found his income would not maintain his expences. He ſoftly intimated to ſome of his deareſt friends, that he muſt ſell his library to preſerve his honour and pay his debts. This was whiſpered about in the circles of learned men, till at laſt it reached the ears of Mr. Boileau, who was at once the richeſt and beſt poet of the kingdom of France. Mr. Boileau waited on Mr. Patru: after mutual compliments, he ſaid—"Sir, I underſtand you want to ſell your library?"---'Yes, Sir, (replied he) I muſt ſell my library to preſerve my honour.'---"Well, Sir, and what is the price?"---'The price, Sir, is ſo many thouſand livres *.'—"Sir, replied Mr. Boileau, I'll give you that and half as much more †. There's the money, Sir," (telling it down upon the table.)---'Well, Sir, ſaid Mr. Patru, when ſhall I deliver the books?'---"When you are dead, Sir, and till then they are all your own."—He took a genteel leave, and left Patru full of gratitude and admiration.

—No. III.—

GENEROSITY *in a* FRENCH BOY.

HE was at his father's caſtle in the country with his brother, a lad of eight years of age. One morning as they were attending their leſſons to their tutor, who was a French clergyman, a poor day-labourer came to the

* 1500l. *Sterling, or Engliſh.*
† 2250l. *Engliſh.*

the door. He enquired for My Lord. He was told he was not at home. He aſk'd who was at home. He was informed there were the two young gentlemen and their tutor. He begged to ſpeak with him. He was admitted, and told his mournful tale as follows:--- "Sir, I have a brother juſt dead, and likewiſe his wife. She has left four children, and the youngeſt is but eight months old. Myſelf and my two brothers have agreed to take each of us a child a-piece, but we do not know what to do with the poor infant. We know not how to nurſe him, nor can we afford to maintain him." 'Why then he muſt go upon the pariſh,' ſays the unfeeling prieſt. Upon this the young nobleman of thirteen years of age took fire---"What, Sir, is my father able to maintain this great caſtle, and not able to maintain a poor infant? Beſides, he allows me eight Louis D'Or a year for my pocket-money, and the poor boy ſhall have all that. Sir, will you give me leave to go along with this poor man?" Yes, Sir. Away they went about two miles. When they came to the cottage, they found the poor infant in the cradle. He ſtretched out his two little hands, and ſmiled in the young nobleman's face. "Take him up," ſaid he to the labourer. When they were got very near his father's caſtle, he called at an honeſt country-woman's houſe, "here, ſaid he, good woman, take this child, and bring it up for me. I will pay you punctually for your trouble.

—No. IV.—

RUSTIC GENEROSITY,

In an EMPEROR OF RUSSIA, *Predeceſſor to* PETER THE GREAT.

THE emperor Ivan was a man of genius and humour, though not poliſhed by a good education, which was not known in that ſavage empire. He loved frequently to dreſs himſelf like a beggar, and ramble ten or

twenty miles round Moſcow, for Peterſburg was not then built. One day when he was out upon his rambles, appearing in moſt miſerable rags, he went mumping and begging around the whole village, and could get nothing from thoſe cruel ſavages. At laſt, at the ſkirts of the town, he knocks at a poor man's door. The poor labourer roſe and let him in; he made grievous complaints as though he was ſtarved to death. Come into this back room, ſays the poor fellow, I will get you ſomething to eat. Accordingly he prepared him ſome boiled eggs, and ſome coarſe black bread. "Here, ſays he, is the beſt victuals I can get, for I am but a day-labourer, and I have got four or five chubby children, and my wife is like to give me another. Her mother is with her, and I expect every minute the joyful event" In about an hour the poor fellow ſtepped out and brought in a brave thumping boy---"Here, ſaid he, ſee what God Almighty has given me." The Emperor was aſtoniſhed at the fellow's chearfulneſs, and as he was weary, he laid himſelf down upon a bed of ſtraw, wrapt up in a piece of coarſe cloth, but he could not ſleep for wonder and aſtoniſhment. But the poor fellow went to bed and ſlept heartily. In the morning, before he went out to work, the beggar ſaid to him, "Honeſt Friend, do put off the chriſtening of your child till the afternoon, I will go to Moſcow, and try to procure ſome rich friend to ſtand as ſurety to your child." The poor man did not pay much regard to a beggar in rags, however he waited till near two o'clock, when all on a ſudden a great noiſe was heard at his door, he looks out and ſees ſome ſoldiers with their ſwords drawn on their prancing horſes; immediately up comes the royal coach, the door flies open, out ſteps the Emperor in his royal robes, "Come honeſt fellow, ſays he, I am that beggar that lay at thy houſe laſt night, give me the child, and let us go to church, I'll ſtand ſurety to it." As ſoon as the

the ceremony was over, he gave the boy back into his father's arms. "Take this boy to thy wife, bid her nurſe it up for me; as ſoon as it is capable of a good education I'll take care of it. In the mean time, as thou haſt been uſed to country buſineſs, I will give thee a a farm, and thou ſhalt have cows and horſes, ſheep and pigs, and poultry. Take care of thy family, live together, and be happy. Fare thee well!"

—No. V.—

FILIAL PIETY CONQUERS ALL THINGS,

Exemplified in the Caſe of a Young Man of France.

A Shopkeeper in the kingdom of France, who lived two or three days journey from Paris, preſerved his good conduct and integrity for many years. At laſt, by ſome perſons taking undue credit, and keeping him too long out of his money, he was obliged to take a journey to Paris, to deſire two things of his creditors: the one was a lengthening out their forbearance, and the other was, to be furniſhed with a freſh aſſortment of goods, that he might keep open his ſhop with credit; they were ſo pleaſed with the honeſty and frankneſs of the man, that they all agreed to grant his requeſt except one. He was his chief creditor, a proud and haughty merchant, who had never felt any adverſity, and knew not how to ſympathize with the afflicted. "So, ſays he, I find by your aſking for a prolongation of credit, and a further indulgence of goods, that you are going down hill, and therefore I am reſolved to have my money. Accordingly he ſent immediately for an officer, who arreſted the poor man, and carried him to jail. In this diſtreſsful ſituation he wrote home to his wife, who communicated the bad news to her ſix children: they were all drowned in tears, and overwhelmed in ſorrow. What could be done? To ſit ſtill in deſpair was the ready way to ruin. After a deliberate conſultation with her eldeſt

ſon, a young man of fine ſenſe and excellent virtue, about nineteen years of age, he reſolved to fly to Paris, with a view to ſoften this cruel creditor. After a ſhort interview with his father, he went to the houſe of the merchant, ſent in his name, and deſired an audience. The cruel haughty man, thinking he was come to pay him, admitted him into his preſence; but he ſoon found that his firſt requeſt was, that he would releaſe his father from jail, to go home to comfort his mother, and keep up the credit of the ſhop. The merchant being diſappointed in his expectation, flew into a violent paſſion, and declared he would have the money or the bones of his father. The young man finding him inexorable, fell down upon his knees, and with lifted-up hands, and tears rolling down his cheeks, he addreſſed himſelf to the merchant in this manner:—"Sir, ſaid he, if I go home without my father, I ſhall ſee my mother die with a broken heart, the credit of the ſhop will be entirely ruined, and we the poor children muſt be turned as vagabonds and beggars into the open ſtreet. I have therefore this one, this laſt requeſt to make—Let me be ſent to jail in the room of my father, and keep me there till all your demands are ſatisfied. The merchant walked backwards and forwards in the room with great emotion. The young man continued his cries and entreaties on his knees. At laſt the merchant flew to him with great tenderneſs and, took hold of his hand—"Riſe, young man, ſays he, I have but one daughter in the world for whoſe happineſs I am concerned, I'll give thee my daughter—She muſt be happy with a fellow of thy virtue.—I'll ſettle upon you all my fortune, I'll releaſe your father out of priſon, and make you all happy together."—And he was as good as his word.

—No. VI.—

GENEROUS FORGIVENESS

Will conquer the ſtrongeſt Oppoſition, and produce the moſt lively Attachment, exemplified in the Conduct of Sir GUY CARLETON *towards a rich Man of* MONTREAL.

WHEN the quarrel firſt broke out between the Engliſh and America, Montgomery, a boiling young fellow, and full of the ſpirit of enterprize, flew to the new-formed congreſs.—"Gentlemen, ſaid he, if you will give me ſix thouſand men, and proper proviſions for the buſineſs, I'll ſet off in the winter time for Quebec, I'll ſcale the walls—take General Carleton by ſurpriſe—make his ſoldiers priſoners—take all Canada, and then we ſhall make better terms with the Britiſh Parliament." The Congreſs agreed to his propoſals. He croſſed the lakes, and made as much haſte as the difficulty of the way would allow. Sir Guy Carleton was a man of ten thouſand eyes. He was not to be taken unawares. He was a cool, active, worthy governor. He had his ſpies all about him, and far and near into the country. He took care to diſcipline his troops, and place them in proper poſitions in the different parts of the city of Quebec. Montgomery came up, and was allowed to ſcale the outward wall. When he was mounting the ſecond wall he was ſhot dead: ſome of his ſoldiers were killed—ſome run away—and ſome were taken priſoners. The ſecond man in command and conſequence was a rich Frenchman, who had joined them from Montreal. Officers and men were all put in priſon. After they had lain there ſome time for conſideration, General Carleton ordered the Frenchman to make his appearance upon the Parade of the Caſtle. He was brought there under a file of ſoldiers. General Carleton was walking at the top of the Parade. As ſoon as the man was brought in, he waved his hat to the ſoldiers to retire and ſhut the gates. An interview

muſt

muſt now take place—let the reader imagine what the Frenchman muſt feel. He expected to be hanged like a dog, or ſent over to England to be tried by the Engliſh judges. Up to the General he muſt come, for it is not to be thought that the General would run towards him. The man ſummoned up his courage, and walked with a ſlow dignified ſtep up the Parade towards the General. As ſoon as he came up to him, he expected nothing but frowns and the moſt ſtinging reproaches, as he was one of the King's ſubjects in the Governor's juriſdiction. The General ſtopped and looked at him with a mixture of dignity and condeſcenſion.—"Sir, ſaid he, when did you hear from your family?"—'General, replied the other, I have not heard from them for three months.' (The General knew that very well, for he had intercepted all his letters.) "Sir, ſaid he, which way do you chooſe to go home, by land or by water? If you chooſe to go by water you ſhall have my barge—if you chooſe to go by land, you ſhall ride in my coach." The Man was ſtruck with amazement, fell down at his feet, and claſping the Governor's knees, he burſt out into a violent exclamation—'O General, you are too good! you are too good!'—The General raiſed him from the ground, ſent him home with honour and joy to his family with ſuch gratitude in his heart as never forſook him. He gave the General all the information in his power, and continued a faithful ſubject as long as he lived.

Had this method been purſued by all the Britiſh Generals concerned in the American war, we ſhould have had a very different iſſue of that bloody and miſerable quarrel.

After this gentleman was gone home to Montreal, General Carleton ſent for the American ſoldiers out of priſon, in ſmall companies, and addreſſed them with ſuch ſweetneſs and good-humour as muſt melt every heart—"My lads, ſaid he, why did you come to diſturb

turb an honeſt man in his government that never did you any harm in his life. I never invaded your property, nor ſent a ſingle ſoldier to diſtreſs you. Come, my boys, you are in a very diſtreſsful ſituation, and not able to go home with any comfort, I muſt provide you with ſhoes and ſtockings, and coats, and good warm waiſtcoats—I muſt give you ſome good victuals to carry you home—Take care, my lads, that you don't come here again leſt I ſhould not treat you ſo kindly." The men were all but dead with aſtoniſhment; and when they came home they would never lift up a hand againſt the Britiſh forces any more.

This was the only way to conquer North America.

—No. VII.—

FORTITUDE AGAINST POPERY, *and* *GOD's VENGEANCE againſt PERSECUTORS, Exemplified in the Glorious Spirit and Conduct of* ELIZ. EDMUNDS, *at the White-Lion-Inn, at Cheſter.*

BLOODY Queen Mary, after ſhe had ſhed the blood of about eight hundred men in England, had a ſtrong thirſt after murdering the Proteſtants in Ireland. Accordingly ſhe calls her Privy-Council together, and they drew up an order for the Preſident and Lords Juſtices of Ireland to ſearch after the Proteſtants, and commit them to priſon. Dr. Cole, a civil lawyer, was the man pitched upon to carry this bloody commiſſion. Accordingly he ſet out on horſeback, and his man with him to carry the portmanteau. By proper ſtages they at laſt arrived at the White-Lion, in Cheſter, which was kept by Eliz. Edmunds. She attended Dr. Cole into his chamber. He opened his portmanteau to take out ſome freſh linen, and amongſt other things he took out a leather box—"There, ſaid he, that will do for them." The good woman had ſome brothers in Ireland that were Proteſtants; this awakened her ſuſpicion, and roufed her

her caution, this excited her to look into the box. By the help of her learned friends she found it was a commission to begin a bloody persecution against the Protestants. The brave woman had the fortitude to take away the commission and put in a pack of cards, with the Knave of Clubs uppermost. She put the box into the portmanteau, and left the Doctor to pursue his voyage the first fair wind: As soon as he came to Dublin he summoned the President and Council in the Queen's name to give him the meeting; accordingly they all met in the Council-Chamber. He told them with great seriousness and solemnity, that he had a commission of great importance from the Queen. Accordingly he pulls his leather box out of his pocket, opens it with great formality and awe, when lo, and behold! there was a pack of cards, with the Knave of Clubs staring him full in the face! The man stood astonished and silent! When he had recovered his surprise, he said—"Gentlemen, I had a commission from the Queen, and how this pack of cards came here I know not." They all burst out a laughing, as there were several of them secret friends to the Protestants. 'Well, Dr. Cole, said the President, we must shuffle and cut the cards whilst you go back and fetch a commission.' Accordingly the Doctor returned, and by the time he got to London, the Queen was dead, and the Commission fell to the ground.

Note.—When Queen Elizabeth came to the crown she was so pleased with Eliz. Edmund's fortitude, that she settled upon her 40l. a year for life.—This is a known fact in the History of England.

—No. VIII.—

JUSTICE *and* SAGACITY *conquering* FRAUD *and* PERJURY.

Exemplified in the Conduct of SIR MATTHEW HALE, *Lord Chief Juſtice of the King's-Bench in the Reign of King* CHARLES II.

Related by the Rev. Mr. ANDERSON. Late of GRAFTON-STREET.

A Gentleman of about 500l. a year eſtate, in the eaſtern part of England, had two ſons. The eldeſt had a rambling diſpoſition. He took a place in a ſhip and went abroad; after ſeveral years his father died. The younger ſon deſtroyed his father's will, and ſeized upon the eſtate. He gave out that his eldeſt brother was dead, and bribed ſome falſe witneſſes, to atteſt the truth of it. In a courſe of time, the eldeſt brother returned; he came home in miſerable circumſtances. His youngeſt brother repulſed him with ſcorn—told him that he was an impoſtor and a cheat, and aſſerted that his real brother was dead long ago, and he could bring witneſſes to prove it. The poor fellow having neither money nor friends was in a moſt diſmal ſituation. He went round the pariſh making bitter complaints, and at laſt he came to a lawyer; who when he had heard the poor man's mournful ſtory, replied to him in this manner:—"You have nothing to give me: if I undertake your cauſe and loſe it, it will bring me into very foul diſgrace, as all the wealth and evidence is on your brother's ſide. But however I will undertake your cauſe upon this condition:—You ſhall enter into obligations to pay me a thouſand guineas if I gain the eſtate for you. If I loſe it I know the conſequence, and I venture upon it with my eyes open." Accordingly he entered an action againſt the youngeſt brother, and it was agreed to be tried at the next general aſſizes at Chelmsford in Eſſex.

The

The lawyer having engaged in the cauſe of the poor man, and ſtimulated by the proſpect of a thouſand guineas, ſet his wits to work to contrive the beſt methods to gain his end. At laſt he hit upon this happy thought, that he would conſult the firſt of all judges, Lord Chief Juſtice Hale. Accordingly he flew up to London, and laid open the cauſe in all its circumſtances. The judge, who was the greateſt lover of juſtice of any man in the world, heard the caſe patiently and attentively, and promiſed him all the aſſiſtance in his power. (It is very probable that he opened his whole ſcheme and method of proceeding, enjoining the utmoſt ſecrecy.) The judge contrived matters in ſuch a manner as to have finiſhed all his buſineſs at the King's-Bench before the aſſizes begun at Chelmsford, he ordered either his carriage or his horſes to convey him down very near the ſeat of the aſſizes. He diſmiſſed his man and his horſes, and ſought out for a ſingle houſe. He found one occupied by a miller. After ſome converſation, and making himſelf quite agreeable, he propoſed to the miller to change clothes with him. As the judge had a very good ſuit on, the man had no reaſon to object. Accordingly the judge ſhifted himſelf from top to toe, and put on a complete ſuit of the miller's beſt. Armed with the miller's hat and ſhoes, and ſtick, away he marches to Chelmsford; he had procured good lodgings to his liking, and waited for the aſſizes that ſhould come on next day. When the trials came on, he walked like an ignorant country-fellow backwards and forwards along the county-hall. He had a thouſand eyes within him, and when the court began to fill, he ſoon found out the poor fellow that was the plaintiff. As ſoon as he came into the hall, the miller drew up to him :—"Honeſt friend, ſaid he, how is your cauſe like to go day?"—'Why, replied the plaintiff, my cauſe is in a very precarious ſituation, and if I loſe it, I'm ruined for life.'—"Well, honeſt friend,

friend, replied the miller, will you take my advice? I'll let you into a ſecret that perhaps you don't know; every Engliſhman has the right and privilege to except againſt any one juryman through the whole twelve; now do you inſiſt upon your privilege, without giving a reaſon why, and, if poſſible, get me choſen in his room, and I'll do you all the ſervice in my power." Accordingly, when the clerk of the court had called over the jurymen, the plaintiff excepted to one of them by name: the judge on the bench was highly offended with this liberty.—" What do you mean, ſays he, by excepting againſt that gentleman?"—' I mean, my lord, to aſſert my privilege as an Engliſhman without giving a reaſon why.'—The judge, who had been deeply bribed, in order to conceal it by a ſhow of candour, and having a confidence in the ſuperiority of his party—" Well, Sir, ſaid he, as you claim your privilege in one inſtance I'll grant you a favour, who would you wiſh to have in the room of that man excepted againſt?"—After a ſmall time taken in conſideration—" My lord, ſays he, I wiſh to have an honeſt man choſe in,' and he looks round the court—' My lord, there's that miller in the court, we'll have him if you pleaſe.' Accordingly the miller was choſen in. As ſoon as the clerk of the court had given them all their oaths, a little dexterous fellow came into the department, and ſlips ten golden Carolus's into the hands of eleven jurymen, and gave the miller but five. He obſerved that they were all bribed as well as himſelf, and ſaid to his next neighbour, in a ſoft whiſper, " How much have you got?" ' Ten pieces,' ſaid he. He concealed what he had himſelf. The cauſe was opened by the plaintiff's council; and all the ſcraps of evidence they could pick up were adduced in his favour.

The younger brother was provided with a great number of evidences and pleaders, all plentifully bribed as well as the judge. The evidence depoſed, that they were in the ſelf-ſame country where the brother died,

and ſaw him buried. The counſellors pleaded upon this accumulated evidence, and every thing went with a full tide in favour of the younger brother. The judge ſummed up the evidence with great gravity and and deliberation, and now "Gentlemen of the jury, ſaid he, lay your heads together, and bring in your verdict as you ſhall deem moſt juſt." They waited but a few minutes before they determined in favour of the younger brother. The judge ſaid, "Gentlemen, are ye agreed, and who ſhall ſpeak for you?"—'We are agreed, my lord, replied one, our foreman ſhall ſpeak for us.' "Hold, my lord, replied the miller, we are not all agreed." 'Why, ſays the judge, in a very ſurly manner, what's the matter with you? What reaſons have you for diſagreeing?'—"I have ſeveral reaſons, my lord, replied the miller; the firſt is, they have given to all theſe gentlemen of the jury ten broad pieces of gold, and to *me* but five; beſides, I have many objections to make to the falſe reaſonings of the pleaders, and the contradictory evidence of the witneſſes."—Upon this the miller began a diſcourſe that diſcovered ſuch vaſt penetration of underſtanding, ſuch extenſive knowledge of the law, and expreſſed with ſuch energetic and manly eloquence that aſtoniſhed the judge and the whole court. As he was going on with his powerful demonſtrations, the judge in a ſurpriſe of ſoul ſtopped him—'Where did you come from, and who are you?'—"I came from Weſtminſter-Hall, replied the miller, my name is Matthew Hale, I am Lord Chief Juſtice of the King's-Bench. I have obſerved the iniquity of your proceedings this day, and therefore come down from a ſeat which you are no ways worthy to hold. You are one of the corrupt parties in this iniquitous buſineſs. I'll come up this moment, and try the cauſe all over again. Accordingly Sir Matthew went up with his miller's dreſs and hat on, began with the trial from its very original—ſearched every circumſtance of truth and falſehood—evinced the

eldeſt

eldeſt brother's title to the eſtate, from the contradictory evidence of the witneſſes, and the falſe reaſonings of the pleaders—unravelled all the ſophiſtry to the very bottom, and gained a complete victory in favour of Truth and Juſtice.

—No. IX.—

VICTORIOUS POWER *of* FRIENDSHIP,

Exemplified in the Conduct of DAMON *and* PYTHIAS. *Tully's Offices, and Brooke's Fool of Quality.*

WHEN Damon was ſentenced by Dionyſius of Syracuſe to die on a certain day, he begged permiſſion in the interim to retire to his own country, to ſet the affairs of his diſconſolate family in order. This the tyrant intended peremptorily to refuſe, by granting it, as he conceived, on the impoſſible condition of his procuring ſome one to remain as hoſtage for his return under equal forfeiture of life. Pythias heard the condition, and did not wait for an application upon the part of Damon—he inſtantly offered himſelf as ſecurity for his friend, which being accepted, Damon was immediately ſet at liberty. The king and all the courtiers were aſtoniſhed at this action; and therefore when the day of execution drew near, his majeſty had the curioſity to viſit Pythias in his confinement. After ſome converſation on the ſubject of friendſhip, in which the Tyrant delivered it as his opinion, that ſelf-intereſt was the ſole mover of human actions; as for virtue, friendſhip, benevolence, love of one's country, and the like, he looked upon them as terms invented by the wiſe to keep in awe and impoſe upon the weak:—My Lord," ſaid Pythias, with a firm voice and noble aſpect, "I would it were poſſible that I might ſuffer a thouſand deaths rather than my friend ſhould fail in any article of his honour. He cannot fail therein, my lord, I am as confident of his virtue as I am of my own exiſtence. But I pray, I beſeech the Gods to preſerve the

life and integrity of my Damon together; oppose him ye winds, prevent the eagerness and impatience of his honourable endeavours, and suffer him not to arrive, till by my death I have redeemed a life a thousand times of more consequence, of more value, than my own; more estimable to his lovely wife, to his precious little innocents, to his friends, and to his country. O leave me not to die the worst of deaths in my Damon."—Dyonisius was awed and confounded by the dignity of these sentiments and by the manner in which they were uttered; he felt his heart struck by a slight sense of invading truth; but it served rather to perplex than undeceive him. The fatal day arrived, Pythias was brought forth, and walked amidst the guards with a serious but satisfied air to the place of execution. Dionysius was already there; he was exalted on a moving throne, that was drawn by six white horses, and sat pensive and attentive to the prisoner. Pythias came, he vaulted high on the scaffold, and beholding for some time the apparatus of his death, he turned with a placid countenance and addressed the spectators: "My prayers are heard," he cried, "the Gods are propitious; you know, my friends, that the winds have been contrary till yesterday. Damon could not come; he could not conquer impossibilities; he will be here to-morrow, and the blood which is shed to-day shall have ransomed the life of my friend. O! could I erase from your bosoms every doubt, every mean suspicion of the honour of the man for whom I am about to suffer, I should go to my death even as I would to my bridal. Be it sufficient in the mean time, that my friend will be found noble, that his truth is unimpeachable, that he will speedily prove it, that he is now on his way, hurrying on, accusing himself, the adverse elements, and the Gods; but I haste to prevent his speed: executioner, do your office." As he pronounced the last words, a buz began to rise among the remotest of the people; a distant voice was heard, the crowd caught

the

the words, and ſtop, ſtop the execution, was repeated by the whole aſſembly: a man came at full ſpeed; the throng gave way to held approach: he was mounted on a ſteed of foam: in an inſtant he was off his horſe, on the ſcaffold, and his Pythias ſtraitly embraced—"You are ſafe, he cried, you are ſafe, my friend, my beloved friend, the Gods be praiſed you are ſafe! I now have nothing but death to ſuffer, and am delivered from the anguiſh of thoſe reproaches which I gave myſelf for having endangered a life ſo much dearer than my own." Pale, cold, and half ſpeechleſs, in the arms of his Damon, Pythias replied in broken accents—"Fatal haſte! cruel impatience! What envious powers have wrought impoſſibilities in your favour?—But I will not be wholly diſappointed—Since I cannot die to ſave, I will not ſurvive you!" Dionyſius heard, beheld, and conſidered all with aſtoniſhment. His heart was touched, he wept, and leaving his throne, he aſcended the ſcaffold. "Live, live ye incomparable pair!" he cried, "ye have borne unqueſtionable teſtimony to the exiſtence of virtue; and virtue equally evinces the exiſtence of a God to reward it! Live happy, live renowned! and O form me by your precepts as ye have invited me by your example, to be worthy of the participation of ſo ſacred a friendſhip."

—No. X.—

The DIVINITY *and* JUSTICE *of* CHRIST *Diſplayed in puniſhing* DECEIT *and* PERJURY.

Exemplified in the Caſe of AMURATH, *the* EMPEROR *of the* TURKS, *and* ULADISLAUS, *the* PRINCE *of* HUNGARY.

From DR. COTTON MATHER'S HISTORY OF NEW ENGLAND, *intituled* MAGNALIA CHRISTI AMERICANA.—*Folio.*

AFTER the moſt ſolemn engagements in writing, and oaths in which the Turkiſh Emperor ſwore upon the

Alcoran, and the German Popiſh prince ſwore upon the New Teſtament, the emperor was lull'd aſleep in ſecurity. The Pope ſent his Legate to abſolve the Hungarian Prince from his oath and covenant, and he invaded the Turkiſh dominions with an army of well diſciplined men. The Turkiſh emperor was rouſed from his lethargy, and got together a number of raw troops quite unprepared for action: the conſequence was, his troops were routed, and he had the mortification to ſee them fly from the field of battle. It is difficult to deſcribe or conceive of the conflict of paſſions that muſt be working in his breaſt! With a mixture of rage and deſpair he plucked out the parchment covenant from his boſom, which had been ſigned and ſworn to by the Hungarian prince—he held it with his right hand up to Heaven, and uttered theſe ſtriking words:—"O Jeſus, theſe are thy Chriſtians, who have perfidiouſly broke their ſolemn oath and covenant by invading my dominions: if thou art a God, as thy Chriſtians ſay thou art, I demand a diſplay of thy juſtice, to decide in the moſt conſpicuous manner who is the aggreſſor upon this occaſion, and I deſire that thy vengeance may appear accordingly."—Chriſt Jeſus heard his appeal, and as the God of the univerſe he anſwered his demand: the Turkiſh troops were inſpired with new valour—they faced about and fought like lions—they routed the Hungarian army—they killed Uladiſlaus and the pope's legate upon the field of battle, and gained a complete victory.

This is one proof out of millions, that Chriſt is "God over all, bleſſed for evermore."

The Proprietors return their ſincere thanks to the Rev. Mr. RYLAND, *For the preceding* CHARACTERS *and* ANECDOTES.

THE

THE CONTRAST.

VIEW the unthinking and irreligious part of the female ſex, either as coquette or prude, ſtriving to draw admirers after them. The pride of life, the luſt of the eye, and the luſt of the fleſh, branching forth in all the oſtentatious vanities and follies of the day, attract their whole ſouls. The toilet, their perſons and conqueſts, the aſſembly, the ball, the table, opera's and plays, ſteal both day and night from them. Swiftly flying on the wings of time, the moment big with their fate is triſted with, is diſregarded, and the gratification of their different deſires only attended to.

Obſerve them as wedded. Their huſbands are deſpiſed; their children neglected; and their gallants careſſed. The commotion of paſſion raiſed at the card-table; the continual diſſipation of ſpirits at routs; other amuſements and unmeaning viſits; the frequency of aſſignations; the checks of conſcience; and if not quite hardened, the fear of detection, deſtroy the moſt pleaſing form and beautiful face which nature ever produced. Inſtead of the native bloom, heightened by the modeſt bluſh and chaſte ſmile, ſee Art ſtepping in with all his auxiliary patchings and paintings, vainly endeavouring to outvie Nature, and ornament the premature ruins of beauty.

Amidſt all, can we conceive it poſſible that they ſhould be ſeen at church? Yes. Becauſe they have ſouls? No. To keep up the form and appearance of religion; and, like a perſon's taking an airing to create a greater zeſt and reliſh for the amuſements of the evening. Be not deceived, GOD is not mocked: what a man ſoweth, that ſhall he alſo reap.

Conſcience flying in the face, they reſolve to become ſeriouſly religious, affectionate wives, good mothers, and uſeful members of ſociety, when hoary time ſhall ſanction the reſolution. But ſee! what ghaſtly figure is that ſtanding cloſe behind the fair reſolver with a

dart

dart in his hand, terrificly grinning, and at the moment of her vain reſolution, ſideways ſtriking the envenomed arrow through the liver? She falls a corps! Where are all her reſolutions?

Behold how many at the ball, the opera, the play, the rout, the card-table, and in meditating aſſignations, are arreſted by the terrific hand of death, before the reſolution to reform can be put in execution!

Where can the trembling naked ſoul flee? where is its refuge? where its comforts? Thoſe things which uſed to delight, ſurround it with tantalizing invitations to enjoyment; and lo, all is a ſhadow. The realities are remorſe, horrors of conſcience, and the terrors of the offended and unreconciled GOD; whoſe flaming wrath ſurrounds the ſoul, and the tormentor Satan conveys it to the eternal abyſs of torment, miſery, and woe. O! that mortals would conſider while the evil days come not, nor the years draw nigh, when they ſhall ſay, we have no pleaſure in them. O! that they would flee to the arms of the adorable and merciful SAVIOUR CHRIST, for pardon, peace, and everlaſting Salvation. He is ever ready to receive the returning ſinner, however laden with ſin, and burdened with guilt. Come unto him then, O thou ſin-ſick and heavy-laden ſoul! Now is the accepted time, now is the day of Salvation! What keeps you back? Is there no Balm in Gilead? Is there no Phyſician there? Yes, there is the ALMIGHTY SAVIOUR, JESUS CHRIST the LORD, whoſe blood cleanſeth from all ſin; who cloaths the naked with the garment of Salvation, and feeds the hungry and helpleſs with the bread of Eternal Life.

Contraſt the real Chriſtian with thoſe whom we have been ſpeaking of. Obſerve the difference. Poſſeſſed of true faith in her crucified SAVIOUR, ſhe is adorned with meekneſs, and all the graces of the Spirit. You find in her a moſt amiable pattern in every relative and ſocial virtue. With what ſweet affection does ſhe attract the heart of her huſband, ſoftening his cares; and

and bringing up their children in the nurture and admonition of the LORD!

Embracing in her views the good of all mankind, according to the ſphere of life in which ſhe moves, ſhe adorns the doctrine of GOD her SAVIOUR, JESUS CHRIST, in all things. Cloathed with humility, and filled with gratitude, IMMANUEL with his victories is her moſt pleaſing and conſtant theme. If rich, her heart is open, her hand is liberal. If poor, deſerving nothing, yet in her LORD CHRIST meriting every thing, it is her ſoul's deſire to be content; knowing that his watchful and wiſe Providence doth all things well. Having nothing, yet in her JESUS, the only Treaſurer of Heaven and Earth, poſſeſſing all things, ſhe thankfully receives whatever He ſees good to give or withhold. If trouble ſurrounds, or temptation aſſails, ſhe has her ALMIGHTY SAVIOUR to go to. She finds in him an all-powerful, yet the ſweeteſt, moſt ſympathizing, and faithful boſom-friend, to whom ſhe can at all times reveal her every thought, and unburden her whole ſoul; open her every grief, and lay before Him her every great and little trouble. Patiently waiting for deliverance from, or for ſtrength to bear affliction, ſhe even keeps this word in view, that all things work together for good to them that love GOD. Fear may alarm, but her confidence is fixed on the Rock of Ages, and of her Salvation. Nothing either in life, ſickneſs, or death, can materially injure her. Deſertion and clouds may ariſe, but the Sun of Righteouſneſs ſoon diſpels them. Having fought the good fight, finiſhed her courſe, and kept the faith; inſtead of torment, Death opens to her view and enjoyment, the Crown of Righteouſneſs, with eternity of peace and unutterable happineſs!

How amiable does the life of a truly ſerious Chriſtian appear at this time in many, very many females of every rank; and particularly in the review of the *Life of the late Counteſs Dowager of Huntingdon*; who, in humble imitation of her LORD CHRIST, went about doing

doing good both to the bodies and souls of men! The high * and the low, the rich and the poor †, according to their various cases, experienced the truly Christian, benign, and philanthropic effusions of her heart. A. B.

* The Countess of Huntingdon being very much esteemed by the late Princess Dowager of Wales was often in her private company. Ever having the glory of her Master Christ, and the good of the soul in view, Lady Huntingdon would frequently converse with her Royal Highness concerning the fall of man, his state by nature, his utter inability of doing any thing towards restoring himself to the favour of God, and the necessity of a Mediator, setting forth the suitableness of Jesus Christ, God and man in one person, as the only Day's-Man and Saviour possibly capable in any point of view of reconciling God to man and man to God. Once in particular, as reason began to dawn on the Heir-Apparent (His present Majesty) and while he was standing by his Royal Mother, Lady Huntingdon's conversation struck her so forcibly, that with the tender care of an affectionate parent, she called on her son to note, to remember it; anxiously wishing that the mind born to govern, might be formed to religion, virtue, and honour. The effects of which maternal care amiably appear in our Most Gracious Sovereign.

† "Before Lady Huntingdon built her Chapel at Brighthelmstone, it was her custom to go to the poor peoples' houses, and talk to them about the salvation of their precious souls. The first opportunity her Ladyship had of this kind, in that place, was the following: A poor soldier's wife was brought to bed of twins, and in very great distress. Lady Huntingdon went to her, and after administering relief to her bodily wants, told her she had much greater wants than those; and no sooner did her Ladyship begin to speak of her state by nature, and the imminent danger of her soul, than she burst into tears, under a sense of sin, and desiring to hear more of the one thing needful. Her Ladyship repeated her visits: and as her apartment adjoined to a public bake-house, the people that came to the oven listened at the cracks of the partition with the greatest curiosity and solemn attention. This being noised abroad, many poor women desired the privilege of attending her Ladyship; when her method was to converse with them about the one thing needful, to read and expound the scriptures and pray with them. Upon one of these occasions, (Mr. or) Master Will, as he was called, thinking he should like, out of curiosity, to hear what her Ladyship had to say, by some means or other got admittance into a corner of the room. When she saw him, she was much surprised; but how was her soul delighted, when she found that the word of exhortation was applied to his heart by the power of the Holy Ghost! so that from that day he became a monument of Grace, and was in all respects a new creature. The passage her Ladyship was explaining at that time was this---For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.---2 Cor. iii. 9." 2d Vol. of the Rev. Mr. Wills's Spiritual Register, p. 67.

The

The ROYAL FAMILY *of* GREAT-BRITAIN.

GEORGE III. born June 4, 1738; ſucceeded his grandfather Oct. 25, 1760; married Sept. 8, 1761, the Princeſs Charlotte Sophia of Mecklenburgh Strelitz, born May 19, 1744; crowned Sept. 22, 1761.

THEIR ISSUE.

1. George Prince of Wales, born Aug. 12, 1762.
2. Prince Frederick Duke of York, Biſhop of Oſnaburg, married to Frederick Charlotte, Princeſs of Pruſſia, Sept. 29, 1791.
3. Prince William Henry, Duke of Clarence, born Aug. 21, 1765.
4. Charlotte Auguſta Matilda, Princeſs Royal, born Sept. 29, 1766.
5. Prince Edward, born Nov. 2, 1767.
6. Princeſs Auguſta Sophia, born Nov. 8, 1768.
7. Princeſs Elizabeth, born May 22, 1770.
8. Prince Erneſt Auguſtus, born June 5, 1771.
9. Prince Auguſtus Frederick, born Jan. 27, 1773.
10. Prince Adolphus Frederick, born Feb. 24, 1774.
11. Princeſs Mary, born April 25, 1776.
12. Princeſs Sophia, born Nov. 3, 1777.
13. Prince Octavius, born Feb. 23, 1779; died May 3, 1783.
14. Prince Alfred, born Sept. 22, 1780; died Aug. 20, 1782.
15. Princeſs Amelia, born Aug, 8, 1783.

General Rules for HACKNEY COACH FARES, *as regulated Auguſt 1ſt.* 1786.

DISTANCE—not exceeding 1 mile and quarter 1s. not exceeding 1 mile and half 1s 6d. every further diſtance of half a mile 6d.

TIME—not exceeding three quarters of an hour 1s. above three quarters of an hour, and not exceeding one hour 1s. 6d. for every twenty minutes after the firſt hour, 6d. a day of 12 hours 14s. 6d. if kept beyond 12 hours, to be conſidered as a coach in waiting, and paid for accordingly.

TRANSFER

TRANSFER DAYS *at the* BANK.

Bank-ſtock is transferred, Tueſday, Thurſ. and Friday.
Dividends thereon are due at Lady-day and Michaelmas, old ſtyle, viz. 5th of April, and 10th of October.
Three per cent. reduced, Tueſ. Wed. Thurſ. & Friday.
Dividends are due, 5th of April and 10th of October.
3 per cents. 1726, Tueſ. and Thurſ.

	Dividends due.
3 per cents. conſ. Tu. Wed. Th. Fr.	Jan. 5, July 5.
4 per cent. conſ. Tu. Sat. Th. Fr.	Apr. 5, Oct. 10.
Long Annuities Wed. and Sat.	Jan. 5, July 5.
Short Annuities, 1780, Mon. Wed. and Fri.	
New Navy, 5 per cent. Mon. Wed. Frid.	Jan. 5, July 5.

Hours of Transfer are from 11 to 1 on the days above mentioned, and for receiving the dividends, from 9 to 11, and 1 to 3, every day in the week, except Saturday afternoon.

HOLIDAYS kept at the Exchequer, Bank, Stamp-Office, Exciſe-Office, and Cuſtom-Houſe, &c. in 1792; viz.

January 1, 6, 18, 25, & 30	July 25
February 2, & 24	Auguſt 12, & 24
March 25	Sept. 2, 21, 22, & 29
April 25	October 18, 25, & 28
May 1, & 29	Nov. 1, 5, 9, & 30
June 4, 11, 24, & 29	Dec. 21, 25, 26, 27, & 28

Together with Aſh-Wedneſday, Good-Friday, Aſcenſion-Day, and Eaſter and Whit-Monday and Tueſday.

A MARKETING

A MARKETING TABLE, *by the* POUND, YARD, &c.

Nos.	¼		½		¾		1*d.*		2*d.*		3*d.*		4*d.*		
	s.	*d.q.*	*s.*	*d.q.*	*s.*	*d.q.*	*s.*	*d.*	*s.*	*d.*	*s.*	*d.*	*l.*	*s.*	*d.*
1	0	0 1	0	0 2	0	0 3	0	1	0	2	0	3	0	0	4
2	0	0 2	0	1 0	0	1 2	0	2	0	4	0	6	0	0	8
3	0	0 3	0	1 2	0	2 1	0	3	0	6	0	9	0	1	0
4	0	1 0	0	2 0	0	3 0	0	4	0	8	1	0	0	1	4
5	0	1 1	0	2 2	0	3 3	0	5	0	10	1	3	0	1	8
6	0	1 2	0	3 0	0	4 2	0	6	1	0	1	6	0	2	0
7	0	1 3	0	3 2	0	5 1	0	7	1	2	1	9	0	2	4
8	0	2 0	0	4 0	0	6 0	0	8	1	4	2	0	0	2	8
9	0	2 1	0	4 2	0	6 3	0	9	1	6	2	3	0	3	0
10	0	2 2	0	5 0	0	7 2	0	10	1	8	2	6	0	3	4
11	0	2 3	0	5 2	0	8 1	0	11	1	10	2	9	0	3	8
12	0	3 0	0	6 0	0	9 0	1	0	2	0	3	0	0	4	0
13	0	3 1	0	6 2	0	9 3	1	1	2	2	3	3	0	4	4
14	0	3 2	0	7 0	0	10 2	1	2	2	4	3	6	0	4	8
15	0	3 3	0	7 2	0	11 1	1	3	2	6	3	9	0	5	0
16	0	4 0	0	8 0	1	0 0	1	4	2	8	4	0	0	5	4
17	0	4 1	0	8 2	1	0 3	1	5	2	10	4	3	0	5	8
18	0	4 2	0	9 0	1	1 2	1	6	3	0	4	6	0	6	0
19	0	4 3	0	9 2	1	2 1	1	7	3	2	4	9	0	6	4
20	0	5 0	0	10 0	1	3 0	1	8	3	4	5	0	0	6	8
21	0	5 1	0	10 2	1	3 3	1	9	3	6	5	3	0	7	0
22	0	5 2	0	11 0	1	4 2	1	10	3	8	5	6	0	7	4
23	0	5 3	0	11 2	1	5 1	1	11	3	10	5	9	0	7	8
24	0	6 0	1	0 0	1	6 0	2	0	4	0	6	0	0	8	0
25	0	6 1	1	0 2	1	6 3	2	1	4	2	6	3	0	8	4
26	0	6 2	1	1 0	1	7 2	2	2	4	4	6	6	0	8	8
27	0	6 3	1	1 2	1	8 1	2	3	4	6	6	9	0	9	0
28	0	7 0	1	2 0	1	9 0	2	4	4	8	7	0	0	9	4
29	0	7 1	1	2 2	1	9 3	2	5	4	10	7	3	0	9	8
30	0	7 2	1	3 0	1	10 2	2	6	5	0	7	6	0	10	0
42	0	10 2	1	9 0	2	7 2	3	6	7	0	10	6	0	14	0
56	1	2 0	2	4 0	3	6 0	4	8	9	4	14	0	0	18	8

The price of any number of pounds, &c. to 30, is found by inſpection only in the column oppoſite to the number.

A MARKETING TABLE.

Nº.	5d.			6d.			7d.			8d.			9d.			s.	
	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	l.
1	0	0	5	0	0	6	0	0	7	0	0	8	0	0	9	0	1
2	0	0	10	0	1	0	0	1	2	0	1	4	0	1	6	0	2
3	0	1	3	0	1	6	0	1	9	0	2	0	0	2	3	0	3
4	0	1	8	0	2	0	0	2	4	0	2	8	0	3	0	0	4
5	0	2	1	0	2	6	0	2	11	0	3	4	0	3	9	0	5
6	0	2	6	0	3	0	0	3	6	0	4	0	0	4	6	0	6
7	0	2	11	0	3	6	0	4	1	0	4	8	0	5	3	0	7
8	0	3	4	0	4	0	0	4	8	0	5	4	0	6	0	0	8
9	0	3	9	0	4	6	0	5	3	0	6	0	0	6	9	0	9
10	0	4	2	0	5	0	0	5	10	0	6	8	0	7	6	0	10
11	0	4	7	0	5	6	0	6	5	0	7	4	0	8	3	0	11
12	0	5	0	0	6	0	0	7	0	0	8	0	0	9	0	0	12
13	0	5	5	0	6	6	0	7	7	0	8	8	0	9	9	0	13
14	0	5	10	0	7	0	0	8	2	0	9	4	0	10	6	0	14
15	0	6	3	0	7	6	0	8	9	0	10	0	0	11	3	0	15
16	0	6	8	0	8	0	0	9	4	0	10	8	0	12	0	0	16
17	0	7	1	0	8	6	0	9	11	0	11	4	0	12	9	0	17
18	0	7	6	0	9	0	0	10	6	0	12	0	0	13	6	0	18
19	0	7	11	0	9	6	0	11	1	0	12	8	0	14	3	0	19
20	0	8	4	0	10	0	0	11	8	0	13	4	0	15	0	1	0
21	0	8	9	0	10	6	0	12	3	0	14	0	0	15	9	1	1
22	0	9	2	0	11	0	0	12	10	0	14	8	0	16	6	1	2
23	0	9	7	0	11	6	0	13	5	0	15	4	0	17	3	1	3
24	0	10	0	0	12	0	0	14	0	0	16	0	0	18	0	1	4
25	0	10	5	0	12	6	0	14	7	0	16	8	0	18	9	1	5
26	0	10	10	0	13	0	0	15	2	0	17	4	0	19	6	1	6
27	0	11	3	0	13	6	0	15	9	0	18	0	1	0	3	1	7
28	0	11	8	0	14	0	0	16	4	0	18	8	1	1	0	1	8
29	0	12	1	0	14	6	0	16	11	0	19	4	1	1	9	1	9
30	0	12	6	0	15	0	0	17	6	1	0	0	1	2	6	1	10
42	0	17	6	1	1	0	1	4	6	1	8	0	1	11	6	2	2
56	1	3	4	1	8	0	1	12	8	1	17	4	2	2	0	2	16

The Numbers 14, 28, and 56, are for the convenience of thoſe who buy by the ſtone of 14lb. but 8lb. is a ſtone of Butcher's-Meat.

s.	
d.	1.
0	1
0	2
0	3
0	4
0	5
0	6
0	7
0	8
0	9
0	10
0	11
0	12
0	13
0	14
0	15
0	16
0	17
0	18
0	19
1	0
1	1
1	2
1	3
1	4
1	5
1	6
1	7
1	8
1	9
1	10
2	2
2	16

ence
cone

X1